Price 5 Cents. Established 1878

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVIII. CHICAGO, NOVEMBER 28, 1901. NUMBER 13

## A RUSKIN SOUVENIR

Number twelve of "Fors Clavigera," being a Christmas letter to workmen and laborers. After having failed to find an original copy with outside wrapper in his own and other leading libraries in this country, Alexander J. Rudolph, Assistant Librarian of the Newberry Library, Chicago, secured a copy of the fourth thousand from the London publisher. A fac simile of this has been reproduced by the etching process, and a Christmas cover added. It is sent forth to the friends of industrial equity and social progress by those who revere the memory and respect the message of that benignant genius who was the friend of Thomas Carlyle, the teacher and inspirer of William Morris and the elder brother of Lyof Tolstoy. After the lapse of thirty years it is believed that this Christmas message of John Ruskin is yet a prophetic one to those who are anxious to ennoble the life of labor and to make that beauty that is allied to duty the labor of life.

Prices—Single copies, hand colored covers, 50c; single copies, plain, 25c; per dozen copies, $2.00; per hundred copies, $15.00.

Ready for delivery December 9. Sent on receipt of price by

UNITY PUBLISHING COMPANY, 3939 LANGLEY AVENUE, CHICAGO

## CONTENTS.

PAGE.

NOTES ..... 195
The Things I Miss ..... 195
Thanksgiving ..... 197
Ideals .....

GOOD POETRY—
Richard Hovey ..... 198
Taliesin: a Masque ..... 198

THE PULPIT—
A United Liberal Church—REV. MARION D. SHULTER ..... 199
Thanksgiving—WM. BRUNTON ... 208

THE SUNDAY SCHOOL—
The Old Testament Bible Stories. Chapter VII. The Destruction of Sodom and Gomorrah..... 208

THE HOME—
Helps to High Living ..... 205
Our Thanks ..... 205
The Line Fence ..... 205

THE FIELD—
November Poem—HELEN H. JACKSON ..... 206
Unitarian Notes ..... 206
Cambrian Song Romances ..... 206
Books Received .....
Foreign Notes.....

Unity Publishing Company, 3939 Langley Avenue, Chicago.

# TOWER HILL SUMMER SCHOOL

## 1902

## THIRTEENTH SEASON.

### A FORECAST.

In view of the frequent criticism that the Tower Hill Summer School is tardy with its announcements and consequently misses the consideration it would receive at the hands of those who are forehanded and make their summer plans early, at the close of the successful season of 1901, the School itself took the next season's work into deliberate consideration and the officers were asked to take "time by the forelock" and promulgate this preliminary announcement immediately. This tentative program is born out of the very satisfactory experiences of the season of 1901 and has been so carefully thought out by the teachers and pupils of that School that it may be confidently counted upon subject to such modifications and improvement as time may develop.

DATES.—1902. July 13 to August 17, inclusive, representing five weeks of five days in the week, six Sundays.

#### FORENOONS.

SCIENCE, NATURE AND FIELD WORK, with special reference to the needs of children and young people and the teachers of such; 8:15 to 10:15 a. m. generally divided into two periods. Dr. O. G. Libby, Madison, Wis.; Professorr W. S. Marshall, Madison, Wis., and T. R. Lloyd Jones, Hartford, Wis.; Mrs. G. M. Bowen, Minneapolis, Minn., and Miss Etta M. Bardwell, Ottumwa, Iowa, committee.

a. First week, general zoology; second and third weeks, insects; fourth week, animals from ameba to man.

b. Trees and flowers. First two weeks, flowering plants; second two weeks, trees and shrubs.

c. Birds throughout the season to suit the convenience of students.

d. Geology and astronomy, as convenient.

No text books or class exercises. The aim will be to study such life as abounds on and around the Hill, and to give such elementary interpretations and helps as will interest children and teachers in their work throughout the year and create a more lively appreciation of Nature's marvels.

LITERATURE.—10:30 a. m. to 12 m.

*First Week.*—Shelley and his Poet-train. Mr. Jones, leader.

*Second Week.*—Normal Sunday-school work. The sixth year in the "Seven years' course on Religion." "The Growth of Christianity"; The Literary, Art, Science and Biographical Stepping Stones of Progress Through the Nineteen Christian Centuries. Mr. Jones, leader.

*Third Week.*—The Arthurian Cycle. Miss Annie B. Mitchell, leader.

*Fourth Week.*—John Ruskin as a Student of Social Problems. Mr. Jones, leader.

*Fifth Week.*—Robert Browning's "Ring and the Book." Mr. Jones, leader.

#### AFTERNOONS.

No exercises. Sacred to sleep, silence and such walks, talks and drives as re-create.

#### EVENINGS.

Two lectures a week, freely illustrated with stereopticon. Committee: O. G. Libby, T. R. Lloyd Jones, Miss Gwen Jones, Chester Lloyd Jones and Miss Anna Nell Philip.

#### SUNDAYS.

Vesper Readings, 7:30, by Mr. Jones every Sunday evening. Three Sundays, double meetings, forenoon and afternoon: basket dinner in the woods; dinner, ice cream, etc., served in dining hall to those desiring it; *July 13*, Inauguration Day, "Nature Sunday"; *July 27*, "Farmers' Sunday"; *August 10*, Twenty-first Annual Helena Valley Grove Meeting.

August 17, closing preaching services, 2:30 p. m.

#### SPECIAL FEATURES.

FOR UNATTENDED CHILDREN.—The experience of Miss Wynne Lackersteen in 1901, in taking charge of unaccompanied children, proved so successful that she will be prepared to give personal attention and direction of study and exercise to a few boys under fifteen congenial to one another. Similar arrangements can be made for a group of girls if desired.

BOYS' ENCAMPMENT.—For twenty boys or young men an encampment in charge of a special commandant under the direct instruction of professors of the University of Wisconsin will be organized. The camp will combine what is valuable in the discipline of a military encampment without the military spirit.

*Library Class.*—Miss Evelyn H. Walker, graduate of the University of Chicago Library Class and Librarian of All Souls Church, Chicago, as in 1901, will have a class in library work with special reference to the needs of small libraries, Sunday-school and public school librarians.

*Sketching Class.*—Tower Hill offers special attractions to the art student. A class in sketching and water colors will be organized under a competent teacher, special attention being given to such water color work as is now required of public school teachers, when desired by the students.

*Sociability.*—The atmosphere of the school is quiet. We seek to meet the needs of tired teachers, preachers and workers and life seekers who need renewal of nerve not the excitement of society, a re-creation of spirit better than a dissipation of energy. We seek to emphasize the solemnities of life rather than the trivialities. Simplicity of dress, quiet conversation and early retiring are the leading characteristics of the school which seeks to be a SCHOOL OF REST by being a school of thought. It seeks to strengthen character rather than to impart information, to generate wholesome enthusiasm rather than inculcate method. It is nonsectarian but religious, free but earnest.

For further information inquire of any of the undersigned officers, who solicit correspondence to the end that the needs and wishes of those who attend will be met as far as possible.

*President*—O. G. Libby, Ph.D., University of Wisconsin, Madison, Wis.

*Vice-President*—T. R. Lloyd Jones, Superintendent of Schools, Hartford, Wis.

*Secretary and Treasurer*—Mrs. Annie L. Kelly, 9 Aldine square, Chicago.

*Additional Directors*—Prof. W. S. Marshall, University of Wisconsin, Madison, Wis.; Miss Ellen C. Lloyd Jones, Hillside Home School, Hillside, Wis.; Miss Emma Saulsbury, Ridgely, Md.; Miss Cordelia Kirkland, 174 Oakwood boulevard, Chicago; Miss Juniata Stafford, Appleton, Wis.; Mrs. G. M. Bowen, 1605 Kenwood Park Way, Minneapolis, Minn.; R. H. Denniston, University of Wisconsin, Madison, Wis.; Prof. E. C. Perisho, State Normal School, Platteville, Wis.; Prof. W. H. Dudley, State Normal School, Platteville, Wis.; Miss Amalie Hofer, 530 East Forty-seventh street, Chicago; Miss Elizabeth C. Buhmann, 456 North avenue, Chicago; Mrs. Hermann Hofer Hegner, 356 North Winchester avenue, Chicago; Mrs. H. D. Osgood, 162 Oakwood boulevard, Chicago.

Conductor, JENKIN LLOYD JONES.

# Tower Hill Summer Encampment

## TWELTH SEASON.

This is the host of the above Summer School. It is equipped with a pavilion for meetings, a general dining-room, ice house, water works, cottages, longhouses, garden, team and buckboard and the services of a man who resides on the Hill throughout the year.

The season lasts from July 1 to September 15. House accommodations for about forty people. Applications for such should be made early. Accommodations in tents for all who may apply.

Shares in the Tower Hill Pleasure Company can be obtained for twenty-five dollars, which carries with it the privileges of a building site. Private cottages can be built for from one hundred and fifty dollars upward. The company owns sixty-two acres of ground picturesquely situated on the Wisconsin River, three miles from Spring Green, a station on the Prairie du Chien Division of the C., M. & St. P. R. R., thirty-five miles west of Madison. It is on the list of summer resorts of the above railway and special round trip summer rates are given.

See "Bits of Wayside Gospel," first and second series, by Jenkin Lloyd Jones, published by Macmillan, for descriptions of Tower Hill and surroundings.

For further information, prices, etc., inquire of Mrs. Edith Lackersteen, Spring Green, Wisconsin, during the encampment; for the rest of the year, 3939 Langley avenue, Chicago.

# UNITY

VOLUME XLVIII. THURSDAY, NOVEMBER 28, 1901. NUMBER 13

## THE THINGS I MISS.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow.
But when shall I attain to this,—
To thank Thee for the things I miss?

For all young fancy's early gleams,
The dreame of joys that still are dreams.
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own.
And blessings seen that are not given,
And never will be, this side heaven.

Had I too shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near,
Had I posessed what I held dear?
My deepest fortune, highest bliss,
Have grown perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this,—
To thank Thee for the things I miss.

*Thomas Wentworth Higginson.*

---

The calls for special numbers of UNITY containing Mr. Sheldon's Bible Stories have exhausted the issues for October 24 and November 7, so that numbers two and four cannot be further supplied. Other numbers can be furnished until our reserve copies are exhausted.

---

Alabama is the fifth in the procession to reconstruct its constitution in such a way as to effectively discriminate against the colored vote by devising means of admitting illiterate white while leaving the final decision of an intelligence test concerning the black man to three appointed registrars. We are glad to know that the Chicago *Evening Post* at least is true to the traditions of the Republican party and the higher traditions of justice and honor in pronouncing this "an unjust, unconstitutional and unrepublican discrimination."

---

Chicago is again to make a contribution to eastern pulpits. Dr. P. S. Henson of the First Baptist Church is about to remove to Brooklyn, N. Y. Dr. Henson has been a unique voice in Chicago, aggressive, startling and radically orthodox always. An injury which partly deprived him of the sight of one eye suggested to some of the sisters of the church the propriety of earnest prayer in behalf of the injured eye. The doctor saved his orthodoxy and his reason in replying to the suggestion when he said: "Doubtless God could restore my eyesight, but, my dear sister, I see so much wickedness in this world with one eye that I would not have the other one back if I could."

---

A condensed report of the ninth annual conference of "The Brotherhood of the Kingdom" is before us. This is an association of ministers and others of many differing ecclesiastical fellowships and perhaps of no fellowship that meet annually at Marlborough-on-the-Hudson. Rev. Leighton Williams of New York is chairman of the executive committee. In a discussion that went deep into the problems of creation, the nature of spirit, matter, etc., Samuel J. Barrows of New York contributed an interesting word, which is reported as follows:

A philosophical paper serves its mission when it excites discussion. He has visited Haeckel and spent a day with him. It was interesting to see that he has no influence on the philosophical side, though so great in natural history and in the establishing of Darwin's great discovery. But, Haeckel notwithstanding, absolute materialism is gone. Huxley's Life and Letters show that it was impossible for him to be a materialist. The speaker owned to a little dread of idealism absolute, and referred to Christian Science as a school of scepticisms though they think it faith. The danger of philosophy is of the absolutely ideal on one side and the objective in the other. Yet there is danger in this dualism; we have not found unity in Hegel, Kant—not even in Royce. Fiske and Martineau helped. You can't read mind out of the idea of evolution. It is pleasant to wrestle with these great problems; yet for all the basis of his trust he must fall back on his religious sentiment.

---

It is a source of regret as well as of great surprise to the fraternity of independent and liberal ministers of Chicago to find that the new management of the People's Church recently installed under the pastorate of Dr. Frank Crane, have concluded to organize their union Thanksgiving service on narrower lines, inviting only Dr. Gunsaulus and Dr. Brushingham and their congregations, the Central Church and the First M. E. Church, to participate, leaving out the Ethical Culture Society and the Independent Religious Society under the leadership of Mr. Salter and Mr. Mangasarian, on geographical lines, thus setting aside the traditions of twenty years, established by Prof. Swing, Dr. Thomas, Mr. McVicker, who donated the use of his theater, and their associates. The justification offered by Dr. Crane is that he did not wish to be classified either with so-called liberals or the so-called orthodox. Arrangements had already been perfected for the union Thanksgiving service on the old plan, in the old way, by the group of ministers most directly interested. The notice of the change was not given until Friday last, but no time was lost on the part of the excluded ministers, and arrangements have been perfected for a continuation of the union meetings at Studebaker Hall, with the following program:

UNION THANKSGIVING SERVICE.
Studebaker Theater, Michigan Avenue,
10:30 a. m. sharp.
REV. R. A. WHITE, Presiding.
Music by the Sinai Congregation Double Quartette.
*Program.*

I. Organ Voluntary.
II. Quartette, "Holy, Holy, Holy, Lord God of Hosts.—*Gounod.*

III. Hymn, Choir and Congregation, "Come, Thou, Almighty King."
IV. Scripture Reading, Rabbi Tobias Schanfarber.
V. Quartette, "The Words of My Mouth"—Arranged by *Preisch.*
VI. Prayer, Rev. W. M. Backus.
Organ response.
VII. Quartette, "Eternal Truth."—Beethoven. Arranged by *Preisch.*
VIII. The Day We Celebrate, J. K. Mason, D. D.
IX. The Triumph of Democracy, Rabbi Joseph Stolz.
X. Soprano Solo, "Great Is the Holy One of Israel," Mrs. Aida Hemmi.
XI. The Home, Rev. Albert Lazenby.
The Higher Thankfulness, Jenkin Lloyd Jones.
Our National Ideals, Emil G. Hirsch, Ph. D.
XII. Quartette, "The Recessional."—*De Koven.*
Hymn, "America," Choir and Congregation.
Benediction.

---

*The Conservative,* published at Nebraska City and edited by J. Sterling Morton, is by editorial right the advocate of trees. If it had no other mission to perform it has a high one in this task of educating the American people to the value of the tree not only economically but artistically. The issue of November 21 contains an interesting communication from Louisa McDermott, of the Saint Louis Indian school at Breen, Col., on "School Gardens." It is an intelligent plea for the introduction of agricultural training at least of intelligent appreciation of plants and trees in the public schools of America. This should be pre-eminently the quest of the rural school where we suspect it is most neglected. This teacher tells of her experience with an Indian school at Pipestone, Minn., where each child had a flower patch that was taken care of through the long summer vacation, and when she returned in August there were forty-six flower beds, "one mass of bloom beautiful to see." It is none too early for our public school teachers in the country to prepare for their flower gardens next spring, for the school directors must first be converted and parents reconciled to the project before the children can be educated. In many cases half an acre or an acre of ground can be added to the school site by donation or purchase. Then the ground must be properly fenced, plowed, drained and manured. This grown-up work could be done cheerfully and joyously by having a "bee," perhaps with picnic dinner attachment, with an "Exhibition" inducement on the part of the school children. U&|9fl has many school teachers among its readers. We would like to know how many country "school ma'ams" will try for a school garden next summer. This Pipestone experiment began with sweet peas, nasturtiums and pinks; pansies, phlox and petunias were added. If these are too aristocratic flowers for the beginners we would be satisfied with wild columbine, morning-glories, gourd and pumpkin vines, "old man," marigolds, sunflowers, rose bushes and other perennial shrubbery, always with more trees growing and a seedling nursery of forest trees in the fence corners.

---

## Thanksgiving.

The great problem of the United States today is epitomized in the problem of Thanksgiving Day, viz.: how to preserve the core of seriousness with the growing circumference of pleasure, merriment and material affluence. Seriousness is impossible without sincerity, and sincerity implies a single-mindedness, a consecration to duty, a devotion to ideals.

There is no danger but what sufficient emphasis will be placed at our Thanksgiving festival on our great national prosperity, our commercial pre-eminence and our triumphant debut as a world power.

The Chicago papers have announced that there is to be a dearth of turkeys in the market, although turkey farming has never been so extensive and the supply never so bountiful. And there is everywhere evidence that Thanksgiving Day will be hilarious if foot ball and theater, dancing party and banquet table are productive of such.

All this is justifiable within bounds. Holy days inevitably take on holiday aspects. Joyousness is closely allied to thankfulness and the merry saints have their place in the calendar of the church. But these are not justifiable unless the core of seriousness alluded to is kept inviolate. The truly devout will give thanks for "the things we miss" as set forth in the beautiful poem of T. W. Higginson printed elsewhere in this issue.

Thanksgiving Day, if it is to be perpetuated, must lead people to take account of their defects, their defeats as well as of their virtues and their triumphs.

As a nation we have better cause for rejoicing than the intoxicating figures of the treasury department, the already tasteless triumphs of army and navy and the grim array of rusting battleships.

We have had striking evidence of a deeper national life than this, a profounder union that knits foreign elements into a single national fabric, a high and solemn unity realized around the grave of President McKinley, and the triumphant overthrow of the iniquitous tyranny of Tammany in New York means something that calls for highest thanksgiving; and then in religion the slow but sure growth of faith out of the decline of dogma, the consecration of religious hopes and aspirations to human needs and social ends calls for hymns of thanksgiving. Sectarian plans, denominational energy and missionary propaganda continue but they fail to touch the noblest springs of action in the human heart, and the missionaries who still devote themselves to the propaganda of dead or dying issues and an archaic frame of thought stand in an apologetic attitude in the presence of those issues which are calling for the best service and the first and highest sacrifices of the people, the propaganda of harmony, the gospel of unity not by a suspension of thought but by the fruition of thought, not by going back to mediaeval inspirations but by going forward to the new sanctities revealed by science, enforced by study, the faith that is becoming the passion of the student, the gift of the schools.

Whatever the origin of Thanksgiving may be it has become the great home festival of American life. It is hard to characterize the status of the home in American life today. There are many indications of disintegration, at least of ominous distractions. The outward expressions of religion have confessedly declined. Is there an inward growth to compensate for the loss of the Bible reading, hymn singing, morning and evening prayer, the consecrating word at the table and the

going together to the church with its Sunday calm if not the Sunday peace and joy?

We are too close to discuss the compensations for the loss of these, even too close to see them, but Thanksgiving Day raises the question which it behooves the young father to consider before he grows impatient with the church and Sunday school interference with the Sunday morning nap. The young mother needs to consider it as she settles into the habit of sending off her children to the Sunday school in charge of the nurse girl. The young man and young woman need to consider these questions before they hurry off to the golf links of a Sunday morning and even delay the family dinner on Thanksgiving Day in the interest of the foot ball game.

It is well to give thanks but let it be for the higher things. Thanksgiving is not a matter of speech, a thing of words, but it is life, it is love, it is loyalty.

## Idelas.

An ideal is not the distinctive possession of man, the gift of special vision or the inspiration of dreams, the power to see and the purpose to peruse something outside of present life and beyond present enjoyment is not the peculiar characteristic of human nature. This power of longing, this law of pursuit, this pressure from within toward a good that is yet without is in some sweet and high fashion the gift of dog and horse, of bird and worm; and back of that, could we have eyes to see forces as well as forms, and minds to understand the mysteries we call "attraction" and "gravitation," we might see that there is that in the crystal that mellows into a cell; that the cell breaks into other cells, that they group themselves into companionships, organize themselves into cooperative relations, and conspire to become grass and worm, and Emerson tells us that the grass

"Plots and plans what it will do when it is man"

* * *

"And striving to be man, the worm mounts through all the spires of form."

We may not explain, perhaps no man can know what it is in the sun that woos the little tender shoot through the prison walls of the acorn down in the dark, damp earth up into the light, or what it is in the acorn that persistently pushes through the shell, blindly gropes through the dark towards that light; but it is something that already means the oak, the mighty tree with great branches, and stalwart trunk, that in summer time will become a leafy city where birds and squirrels, butterflies, insects and worms innumerable will find a happy home, and in winter time will defy the storms, will wear undaunted its glistening coat of ice and trimmings of icicle as the old knights carried helmet, shield and spear. Aye, as if to make its chivalric costume complete it will carry its great snow plumage as proudly and defiantly as ever "Henry of Navarre" carried his white plume on his battle-fields. There must be an ideal in the heart of the acorn else there could be no oak; there is an ideal in the heart of the oak else there would be no more acorns; and the ideal of the oak tree is no longer another oak tree but an oak forest, a mountainside of green, an inhabited valley and somewhere further down sheltered homes for the human race, ships for human commerce, schools, libraries, temples for the development of human souls.

The "ideal that God plants in every human breast" is a part of that great creative law scholars call "evolution," it is that something which out of star-dust made stars and grouped the stars into systems, the some thing that gave suns their habitations and swung the planets into their orbits, fixed pathways around those suns from which they may not stray.

An ideal is the necessity of life everywhere, the gift of all beings, an endowment of every human soul because it has begun away back and below the poorest and the meanest human soul. It is the law of the ideal that scums the stagnant water with life, that fills the mud with eggs and the very air we breath with germs.

The highest task that life holds for men and women is the choosing of an ideal to grow towards. It should be sufficiently far away to require a whole life-time to pursue it. Far away and high enough to woo the soul until the threescore years and ten are rounded out. An ideal that stands for the best and highest which the human heart can conceive of, noble enough to compel every faculty of the mind and every muscle of the body to take their place as servants of the best, helpers of the highest. An ideal that will last a life-time and hold good in eternity, not blurred by defeat or distorted by popularity; one that will make a man glad to be alone with it, to die for it when the time comes to serve it in that way.

## He Careth for You.

1 Peter v, 7.

Doubt not the Father's care,
  His plans are perfect, whole.
In child like heart His image bear,
And make thy life His temple fair,
  O living, conscious soul!

He cares for all thy needs;
  The heart lifts up its prayer,
And bread of truth the spirit feeds;
From strength to greater strength He leads,
  Gives blessing everywhere.

He shelters with His love,
  Guards with His law of right;
Commands thy heart's devotion more,
That thoughts and word and action prove
  The power of Spirit-might.

He guides thine erring will,
  Gives all thy powers employ,
Bids toil and labor mold their skill.
Till patience, strength and peace fulfill
  Their service for life's joy.

He soothes thy grief and pain;
  Through trial, failure, loss,
The Everlasting Arms sustain,
Compensate, with eternal gain,
  The burden of thy cross.

Nor Fate nor Chance decrees
  Life's darkness or its light;
God careth—His eye ever sees,
His mysteries are but secret keys,
  Unfolding truth and right.

What heritage is thine,
  Of trust and hope and love!
Work with the Father, child divine,
Unearth the riches of Life's mine—
  Its precious treasure prove.

He cares, He cares for all;
  His law of love is true,
Nor suffers e'en the sparrow small
To pass, unheeded in its fall—
  He cares, He cares for you.

—Emily F. Carleton.

*North Andover, Mass.*

# GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

RICHARD HOVEY.

Born at Norman, Ill., May 4, 1864. Was graduated at Dartmouth in 1885 and studied at the General Theological Seminary, New York. He abandoned his intention to enter the ministry and was successively journalist, actor, dramatist and English lecturer and professor. He developed steadily and at the time of his death on February 24, 1900, was on the threshold of a career of high renown. His works include "Songs from Vagabondia," "Launcelot and Guenevere," 1891-1898, "Along the Trail," 1898, "Taliesm; A Masque," 1899.

## From "Taliesin: A Masque."

*Voices of Unseen Spirits.*

Here falls no light of sun nor stars;
  No stir nor striving here intrudes;
No moan nor merry-making mars
  The quiet of these solitudes.

Submerged in sleep, the passive soul
  Is one with all the things that seem;
Night blurs in one confused whole
  Alike the dreamer and the dream.

O dwellers in the busy town!
  For dreams you smile, for dreams you weep.
Come out, and lay your burdens down!
  Come out; there is no God but sleep.

Sleep, and renounce the vital day;
  For evil is the child of life.
Let be the will to live, and pray
  To find forgetfulness of strife.

Beneath the thickest of these leaves
  No light discriminates each from each.
No self that wrongs, no self that grieves,
  Hath longer deed nor creed nor speech.

Sleep on the mighty Mother's breast!
  Sleep, and no more be separate!
Then, one with Nature's ageless rest,
  There shall be no more sin to hate.

TALIESIN.

Spirits of Sleep,
  That swell and sink
  In the sea of Being
Like waves on the deep,
Forming, crumbling,
Fumbling, and tumbling
  Forever, unseeing,
  From brink to brink.

Perishing voices,
  That call and call
  From the coves of dream
With hollow noises!
I hear the sweep
Of the tides of sleep,
  The ocean stream
  Where the ages fall.

But not for these
  Will I let me die,
  Though my heart remembers
The calling seas;
For the cycles fought
Till form was wrought
  And Might had members
  And I was I.

Yet still to you,
  O Dreams, I turn;
  Not with a prayer
But a bidding to do!
I surmount and subdue you;
Not without you but through you
  I shall forge and fare
  To the chosen bourne.

VOICES.

We are ware of a will
Cries "Peace, be still!"
And our waters cease
To a troubled peace.

TALIESIN.

So, star upon star!
  They dwell alone
  Sirius, Altair,
Algebar!
Their ways are asunder,—
Aloof, in thunder
  They march and flare
  From zone to zone.

But the formless ether
  Far and far
  Enfolds their places.
Therein together
At one they sweep
From deep to deep,
  And over its spaces
  Star calls to star.

Through its waves they reach
  Beyond their spheres
  To their fellow fires.
Each yearns to each,
And the straight wills swerve
To a yielding curve,
  And a moth's desires
  Deflect the years.

And with urge on urge
  Of the rippling wave
  Sight speeds through space;
The domes emerge;
And the halls of Night
Behold each light
  Reveal his face
  To the vast conclave.

The centred Soul
  By these is known.
  Its will it wreaks
At its own control;
But dumb, unseeing,
The sea of Being
  Washes the peaks
  Where it strives alone.

VOICES.

As the dawn awaits
The recoiling gates
Of the eastern air,
We are calm and hear.

## Postal Savings Banks in Hungary.

The Postal Savings Banks in respect to the number of depositors hold the first place among Hungarian Savings Banks. A recent report shows that there were 116,681 books of deposit in the Postal Banks. This report shows that since 1886 the population of Hungary has had a penchant for saving.

The Hungarian Postal Bank is the only one besides the Austrian which has a check and cuearing department. The account of the workings of this department shows that it "still has a vast field to explore." Thus far it has atracfed mainly persons in the upper economic spheres. The poorer classes yet remain to bet associated in its credit facilities.—*Social Service.*

Rare books are about as costly commodities as anything in the market. A first edition of "The Pilgrim's Progress" was sold in London last week for over seven thousand dollars—a price which would have made the eyes of a pious Bunyan bulge with surprise. Our slapdash contemporaneous authors, however, need expect no such value to be placed on their works in the future.—*Boston Beacon.*

# THE PULPIT.

## A United Liberal Church.

A SERMON BY THE REV. MARION D. SHUTTER, PASTOR FIRST UNIVERSALIST CHURCH, MINNEAPOLIS, MINN.

The Union of Christendom, by which I mean the gradual obliteration of dividing lines and the final merging of existing sects and denominations into something larger and grander, a more magnificent whole, is a consummation for which a vast majority of all Christians pray, and which they regard as the ultimate outcome; but it is a consummation for which at present they are willing to make neither sacrifice nor concession. They will not give up a rite or ceremony, or even change its form, no matter how unessential they may regard it; they will by no means consent to abandon a denominational name though the issues in which it originated have ceased to exist. This spirit is not confined to orthodoxy alone. It is shared by sects that call themselves liberal,—sects that unfortunately have too often shown themselves capable of bigotry and blind partisanship,—sects that too often have belied the ample name they have appropriated. A separate organization can only be justified on the ground of a distinct issue—a truth that is taught nowhere else, and a truth that is of vital importance to the world.

The question is sometimes asked, "What is the difference between Unitarians and Universalists?" In general, one may say: There are differences of origin, history and institutions. The Unitarian movement began in the highest social and intellectual circles, and its first representatives were men of the greatest scholarship and attainments. The Universalist movement began among the common people, and its preachers were often men without scholarship and culture, who handled their Bibles in an extremely literal way. There are still some Universalists who lack sympathy with the Unitarian on account of the "high rock from which he has been hewn," and there are still some Unitarians who take a secret satisfaction in referring the Universalist to the "hole of the pit from which he was digged"; but the line of social and intellectual demarkation has been growing fainter and fainter. The Unitarian movement was a protest of the human reason against a theological absurdity; the Universalist movement was a protest of the human heart against a theological monstrosity and outrage. The original Unitarians did not discard the doctrine of endless punishment, while the original Universalists believed in the doctrine of the Trinity. Today the Unitarian gets on without the consoling prospect of a fiery future, and the Universalist finds that one God is amply sufficient. The institutions in which the life and thought of the two denominations at first crystallized remain; and prejudices remain which have been handed down from the past. There are still some Universalists who believe that everybody will be saved—except Unitarians; and there are still some Unitarians who believe that everybody is worth saving,—except Universalists!

In recent years, these two denominations have been growing towards each other. Whatever differences of opinion exist to-day will be found in individuals and in local churches, rather than between the main bodies themselves. The differences *between* these organizations are no greater than the differences *within* them. Some years ago at a meeting of the Unitarian and Universalist ministers, held in the Universalist Publishing House, at Boston, Robert Collyer said, "The courting must shortly begin"; but Brooke Hereford replied, "I forbid the bans; the parties are too near of kin". The action of both conventions, in 1899, appointing committees to consider ways and means of cooperation warrants us in hoping that some day the relationship may be even closer than it is to-day.

The purpose of this address is to show that the Universalist and Unitarian denominations, however they may have started, are at last essentially the same—the same in thought, in spirit, and in purpose; and that, therefore, there is no longer any real obstacle to our uniting together in fraternity and in fellowship. I might include in the same category much of the new orthodoxy and other movements not recognized as evangelical, as Dr. Gannett has done so admirably in his address before the Congress of Religion, but I select the two denominations I have mentioned because they are already beginning to extend their hands towards each other over the walls.

### I

MY FIRST POINT IS THAT THE TWO DENOMINATIONS ARE ESSENTIALLY ONE IN THOUGHT.

You will understand, of course, that many of the particulars I am about to give are not set down in elaborate and imperative creeds. There are no formal statements of any considerable length among either Universalists or Unitarians, and none that are adopted by all the churches in either denomination. It was expressly declared, in the Boston Convention, that while certain great principles characterized the Universalist faith, no particular form of words was to be required in their statement or made a condition of fellowship. These principles were declared by the same convention to be: (1) The Universal Fatherhood of God; (2) The spiritual authority and leadership of his Son, Jesus Christ; (3) The trustworthiness of the Bible as containing a revelation from God; (4) The certainty of just retribution for sin; (5) The final harmony of all souls with God. But the spirit of these principles may be embodied by each local church, in its own form of words, if so desired.

In regard to the Unitarians, Mr. Sunderland tells us, in a recent article: "The statement of Unitarian faith which has by far the widest use among us, indeed which is accepted and circulated everywhere, by our ministers, churches, Sunday schools and postoffice missions, was written by Dr. James Freeman Clarke, and reads as follows: We believe: (1) In the Fatherhood of God; (2) In the Brotherhood of Man; (3) In the Leadership of Jesus; (4) In Salvation by Character; (5) In the Continuity of Human Development in all Worlds, or the Progress of Mankind Upward and Onward Forever."

Neither of these statements is complete or intended to be. We must add the trend of local church statements and of the leading scholars and preachers of both denominations; and when we do this, we find a marvelous consensus, both in what we unanimously reject and in what we commonly accept.

1. *First, a word as to what we both reject.*

Among the discarded doctrines are the infallibility of the Bible, its verbal and mechanical perfection; the fall of the race in Adam; original sin; total depravity; vicarious sacrifice; miraculous conversion; endless punishment and the Trinity.

I find there are still those who think that Universalists are Trinitarians; but some years ago the *Universalist* of Chicago asserted that "for nearly half a century the denomination had not contained a clergyman who had advocated Trinitarian opinions, and that, at the present time, not one of this class exists." This statement has been challenged, and I myself have received a letter from a Universalist minister who asserts that he is a Trinitarian. No one will ever disturb him in that solitary conviction. There will be no heresy trial. He may believe according to his light, and if anyone undertook to make trouble for him, I should be the first to insist upon his freedom. But the point is this: that in the whole denomination, so far as we know, there

is but one minister who adheres to that discredited dogma and openly avows his adherence. The fact is, that that profoundly original, pioneer book of Hosea Ballou on the "Atonement" placed the Universalist Church upon a distinctly Unitarian foundation, and there it has stood ever since. The original Unitarian in this country was that old Universalist.

2. *On the other hand, here are some of the things which Universalists and Unitarians accept in common.*

The supreme importance of the Bible as a book of religion, the world's greatest literature of religion. The rise of man instead of his fall. Human nature incomplete and undeveloped, not totally depraved. Personal instead of imputed righteousness. Salvation by character. In other words, we believe that character is salvation. The moral and spiritual leadership of Jesus. A better destiny for the most unripe and undeveloped spirit than an eternity of fire and brimstone.

These last two points demand a fuller statement. (1) It is sometimes thought that there is a wide difference between Unitarians and Universalists in their views of CHRIST. But here the differences are in individuals and churches, rather than in the larger bodies. A comparison will show that there is greater unanimity than many suppose. First, let the Unitarian representatives speak. Rev. Minot J. Savage says: "We hold the man of Nazareth in supreme reverence, because we believe him to have the supremest soul that has walked among men." Dr. Thomas L. Eliot says: "Jesus is that Son of God the Father, and that brother of all mankind, who of moral right can hold the loving discipleship of the whole human race, and under whose leadership chiefly God is uplifting the entire world." Brooke Hereford writes: "A few among us still hold the old Arian belief that He was a sort of angelic being of miraculous birth; some, the other extreme, simply revere him as a great religious reformer, the product of the highest religious tendencies of a remarkable age. But I think that most of us, while distinctly regarding him as a man, and not being able to believe those stories of miraculous birth, which only one or two of the gospel writers mention, do regard him as above all others inspired; the man of the Spirit; the revealer and teacher of the things of the Spirit; lifted by the Spirit into an authoritative wisdom." Mr. Wendte says: "On all disputed points we agree to differ, for we hold it far more essential to have the spirit of Christ in our hearts than to have the correct view of his person and mission."

Let us now turn to the Universalists. Dr. Saxe, the venerable and beloved, so long pastor at Rochester, N. Y., declares that "it does not, as some affirm, belittle Christ to place him in the human rank, but it clothes humanity with a divine dignity, and thus such a conception of him becomes an important moral power." Dr. Cone exclaims:,"Exceptional is this personality, indeed, as are all the great characters in which God mightily expresses himself. A wonder, surely, is God manifest in the flesh, but not in the sense that he has never so manifested himself before and since in different degrees, and is so much a stranger to the world as never to have visited it but once." One of the leaflets of the publishing house contains this statement: "Christ is not God, but God's highest and most perfect manifestation; distinct in personality from God, but one with him in spirit and purpose, as he also prayed that his disciples might be one with him." The late Dr. Emerson wrote: "Very great latitude of belief is not only tolerated, but it evokes no strong feeling of dissent or assent. Our own formula is that in Christ we have what Robertson called the 'humanity of God,' by which we mean ideal humanity." Strike out the names and who can tell from these opinions which is Unitarian, which is Universalist?

(2) The other point which demands a special word is the question of DESTINY. Upon this point the position of the Universalists is well understood. The great body of Unitarians occupy to-day the same position. Here and there may be one who believes in the extinction of the wicked, here and there one who does not commit himself; but there are no longer any who believe in eternal torment. "We believe in a good destiny for all men," says Mr. Savage. "If God is a Father of infinite love and compassion," asks the writer of a Unitarian tract, "will he allow any of his children to suffer in hell through the endless ages of eternity?" "It is the Lord's will," says Rev. C. H. Brigham, "that not one of his rational creatures should utterly or forever perish." "All retribution," says Mr. Wendte, "is disciplinary and remedial in its character, and will be followed by the restoration of the offender to the fullness of the Divine favor." No Universalist could affirm his own doctrine of destiny in stronger terms than these.

So far as the general thought of the two denominations is concerned, it is virtually the same. If not, where are the points of divergence? Will the time ever come when the prejudices on both sides will give way and we shall have a new and larger denominational world—a new earth, in which love and peace shall dwell, overarched by the new heaven of a diviner aspiration and purpose? I believe that time will come.

## II

PASSING ON TO THE SECOND POINT, I NOW SAY THAT THE SPIRIT OF THE TWO DENOMINATIONS IS ESSENTIALLY THE SAME.

Both denominations claim to be progressive and practical. I do not mean to say that other denominations are not, but the example has largely been set by the liberal churches. They have not only modified the teachings of orthodoxy, but have compelled new methods and activities.

1. Both denominations are characterized by the spirit of *hospitality to new truth.*

We are bound to admit that among Unitarians and Universalists alike there are some remaining who, after the manner of Douglas Jerold's typical conservative, "refuse to look at the new moon out of regard for that ancient institution, the old," but this is not the case with the real representatives. They accept and revere the new revelations that have come through science, through criticism, through the study of other religions, through the study of the human mind, and through the social and political movements of the time. One chief difference between orthodox and liberal to-day is this: The former says, "The word of God was given once for all and is embalmed, without any admixture of error, in the books of the Old and New Testament"; the latter says, "The Word of God is there, indeed, but not there alone. The trend of the world's life and thought in any given age is also a divine revelation." Liberal thinkers are constantly watching the signs of the times for new indications of the Almighty's will; they are not content to shut up God to Judea and his thought to a few ancient parchments. He is here and now. The time will come, if it is not now here, when a church will say to its minister: "We put you in this pulpit, not as the paid advocate of certain theological opinions, but to be our guide and helper and teacher. Recognize the past and use it; but declare unto us the whole counsel of God. Lead us not alone over the hills of Palestine; but show us where linger the latest glories of the Eternal!"

2. This leads me to say that both denominations are *thoroughly humanitarian* in spirit.

Men everywhere are rising into a new sense of their dignity and power. Their faith in themselves daily increases. The rapid growth of the republican spirit

among the nations is an evidence. The discontent of the age is another. Both are indications that God is still in the world and that society is not to be left stagnant and immobile. There is opportunity and work for the church thus afforded. Liberalism is the religious side of democracy. We have dethroned the tyrant of the heavens, and have affirmed an immortal worth in his meanest subject. We are pledged against all forms of oppression in the next world, and by that same token are bound to resist injustice in this world. We believe that the time will come when the most soiled and ignorant spirit will unfold into starry whiteness, and by that very belief are we pledged to care for the present conditions of its unfolding. We are confident of eternity; let us not be unmindful of time. Our views of man require us to seek the removal of all that hinders his highest development. We must try to change the aims of society, that our social organization shall not be adjusted to produce the greatest amount of wealth, but the best quality of men and women. The breeding places of vice and crime are to be destroyed. The intemperance that breeds pauperism, and the pauperism that just as surely breeds intemperance, must be removed. Childhood must have a better chance, unblighted by the factory, blessed with education. The conditions and hours of toil must be so modified that the light of a higher life may break upon the dark pathway of human drudgery. Our doctrine of brotherhood may thus find countless applications. Let us take the cord of divine love let down from the heavens and bind it about the world until, circled with its light and beauty, our planet shall swing like a perfumed censer from the throne of God.

## III.

BUT NOT ALONE IN THOUGHT OR IN SPIRIT ARE THE TWO DENOMINATIONS IN HARMONY; THEY BOTH HAVE THE SAME AIMS.

1. *To emancipate the human mind.*

Much superstition and error linger in the world. Many dark fears haunt the human brain. Many degrading notions of God and man are still to be found. These we endeavor to remove, and we endeavor to remove them by applying the higher and better ideas with which science and criticism have furnished us. In the theological realm where ruled an iron deity whose wrath was kindled against mankind, where humanity was bound and helpless in sin, where a personal devil and hosts of minor demons were allowed to afflict and tempt human beings, where plague and pestilence and drouth were manifestations of divine judgment, where Jesus was the bloody propitiation to an angry God, where raged forever and forever more the flames of torment—into this wild and stormy and awful theological realm, whose terrors and cruelties dwarfed the human intellect and paralyzed the arm of noble effort—the liberal churches are sending rays of light before which the demons vanish, the smoke of torment is dissolving and the frown is passing from the face of God.

2. *To build the individual character.*

This we are also trying to do by the application of our common thought. There is a difference between the old mechanical idea of trying to save the soul through the merits of some one else, and the modern dynamic idea of making the soul worth saving by developing some merit of its own. We are taking our ideas of God and man, our ideas of the Bible and the universe, our ideas of responsibility and destiny; and we are endeavoring to make men feel that they are religious and that they are charged with possibilities most magnificent. We are trying to make our thought positive and practical, to infuse into it the earnestness and fervor and purpose that will carry it to the heart, and that will awaken new reverence and love and devotion.

3. *We also aim to realize the kingdom of heaven on earth.*

The humanitarian spirit of which I have spoken is impelling us more and more to save men from the hells of the present, and to make this earth a better place. We are shifting the emphasis from eternity to time; from the future to the present; from the skies to our towns and cities; and all this is the direct result of our thought. Under the old theory this world was regarded as a vale of tears from which we were to look for deliverance; under the liberal thought it is a field of glorious opportunity for the earnest and unselfish. Under the old theology one was first of all to make sure of his own salvation; under the liberal conception he is to save himself by redeeming others. Under the old theology one was to look for his heaven in some other sphere; the liberal view bids him find his heaven here and bear it with him in his soul when he goes forth into the unknown. These are the views we have in common; views which are only shared by those in other denominations, who have caught the spirit we have kindled in the world.

One of our own brethren recently expressed the fear that, if things go on as they are now, "There will be union in spots, union of the branches, if not of the trunks of the two denominations, with an inevitable and constant tendency toward unification of the bodies themselves." The tendency will grow, and we rejoice to believe that it is inevitable. Since the two stand for so nearly the same practical objects, let the trunks of the trees grow very close to each other, so that, at least the branches overhead *may* unite, forming a canopy of beauty and glory, under whose shadow the world may find refuge from the sands and the heat of its theological deserts, in whose shade the weary may find rest, and the discouraged take heart for the tasks of the kingdom!

## IV.

THE LOGIC OF THE SITUATION.

Thus I have endeavored to show that in thought, spirit and aim, the Unitarian and Universalist denominations are essentially the same.

Some time, it should seem—not today, perhaps not tomorrow—some time, let us trust, the grand consummation towards which the years have been bringing us, towards which every indication points, will at last be realized.

These are our aims. We hold them in common. What is there that one denomination seeks to accomplish, which the other does not also seek to accomplish? What is there in our thought that should keep us apart? What is there in our spirit that divides? What is there in our purposes that should sever us one from the other? We stand as critics at the doors of other denominations. We say there is no reason for a dozen different kinds of Methodists, or of Baptists; that the differences are so trifling that all kinds of Methodists might come together and all kinds of Baptists unite. But the differences between the two kinds of Liberals I have been discussing are just as futile and shadowy. Why cannot we profit by our own criticisms and apply to ourselves the logic we commend to others? We denounce sectarianism and practice it most faithfully. We say the quarrels between other sects are shameful, but the hands of Unitarian and Universalist are too often against each other. We object to a denominationalism among other Christians, that is simply based upon the issues of the past; but the issues in which Unitarianism and Universalism found reason for different organizations at first are certainly dead, even if they are not all buried. We point out

what a strong and even resistless front others might present if they were only united, if they only stood shoulder to shoulder; but how much stronger and how much more efficient would our two little denominations be if we were compacted into one large and strong denomination, if we only stood shoulder to shoulder.

All this is far in the future, no doubt, and not of immediate interest; but there is one objection in regard to such consummation that does not seem strong or conclusive. From a Unitarian source this suggestion is made: "Each household of faith has its own traditions and memories, its own line of heroes and saints; and the care for these treasures is one of the strongest influences entering into the bond that holds together a religious communion. We may know perfectly that other denominations have treasures of the same kind, to them of equal value. But they are not our possessions. We do not know so much about their leaders and saints, and cannot feel for them the same love and veneration that we feel for our own. This fact constitutes a bar to the organic reunion of the Christian world which it would be hard to overcome."

If you stood at the marriage altar and forbade the ceremony on the ground that both of the contracting parties must blot out the distinctive memories and associations of each one's past, you would be told that every new family that is formed inherits the glory and the good of both ancestral lines, and is thus doubly enriched and augmented. So if from two ancestral sources in religion a new household of faith should spring, it would have the honor and the glory, the inspiration and the prestige, of the saints and martyrs and heroes of both. Neither the statue of Ballou nor the statue of Channing would be shattered; they would be set together, side by side, in a vaster temple with an ampler shrine.

## V.

### HOW UNION MUST COME.

I repeat, I do not expect to see any such state of affairs at once. I do not look for this suggestion to be followed by a stampede for union. It must come by growth and not by manufacture.

1. *By becoming better acquainted with each other.*

We do not even to-day fully understand each other. We will not attend each other's meetings, or read each other's literature. Will you ever forgive me, if I say it? The two leading obstacles in the way of liberal progress are Unitarian "snobbery" and Universalist "bigotry." There are some Unitarians in whose presence I feel like a "poor worm of the dust"; and there are some Universalists who make me resolve to go back to orthodoxy and preach nothing but "hell" all the rest of my natural life. Let us get rid of these obstacles and come to a better understanding!

2. *By doing what work we can together in our cities.*

In this we have already made measurable progress. For example: Some years ago a union of the liberal women of St. Paul and Minneapolis was formed. This is now an established fact. The meetings are held every month, and the movement has proved a wonderful success. We have also a Sunday school union of the two cities, in which workers in the Unitarian and Universalist Sunday schools meet to discuss and plan for that department of work. Still more recently we have a liberal ministers' club of the two cities. We are conducting in Minneapolis a settlement work together. In our state conventions we have sometimes had union meetings. The next step will be, I trust, holding the meetings of our state bodies at the same time and place, with separate sessions for business, but with literary and religious exercises in common. Such are some of the steps we have taken and will take towards a better acquaintance and fuller co-operation.

3. *In the country or smaller places, I should urge combination.*

If there is a church of one denomination already founded, let those of the other denomination go in with them and help. What does the name matter? It is the thought, the spirit, and the aim; these are the things that count. Names do not mean much to-day. They have all come down from the past and serve rather to remind us of the battles of yesterday, in which they served as standards, than to symbolize the cause of the army to-day. But if names do count, go into the church and keep your name. Where there is a church of neither denomination, Universalists, Unitarians and others should come together under a new name; let them organize a united liberal church.

In these ways we may make beginnings that will carry us far. We may lay down the premises of fraternity whose conclusion will be union. We are separated to-day, because a hundred or two hundred years ago we began so. We are separated today because our institutions are different. We are separated today chiefly and supremely because we are prejudiced against each other; and some of those who manage our institutions, our publishing houses, our denominational press, and our national and state organizations, seem to think that it is their duty to perpetuate the prejudices. They are unquestionably honest, but just as unquestionably mistaken. They say: "We will stand like rocks against any breaking down of traditional boundary walls." Well, they mean it all well, no doubt, and sincerely think that the differences ought to be perpetuated. But I cannot help thinking of that figure of the rock. Around the shores of Lake Superior rocks lie so thick that all vegetation is stunted. A bit of sickly moss grows here and there, or a spindling pine. No rich grain or blushing fruitage waves above those barren boulders. When I went to the ocean, I found that the rock was the dread of every sailor who set his prow in the deep. It meant shipwreck and destruction. From the shores of Buzzard's Bay they showed me huge rocks projecting far out that were covered with barnacles, and they related a story of three young men whose pleasure boat had capsized and who clung to those barnacled rocks that afforded no help, but lacerated their clinging hands until the black waves swept them down. Thus does the rock of an ultra conservatism gather barnacles that cut the hands clinging for help until the black waves of utter negation and unbelief sweep appealing souls into the abyss. But the rock, after all, is not immovable, is not impregnable. It must give way when it stands across the pathway of human progress. If it obstructs the channel of a harbor, it is lifted into the air by the giant forces of our closing century, that ships may pass. If it obstructs the course of a railway, it is hurled aside, that the road may be built. So whatever rock obstructs the highways of God's new thought and life shall be shaken and shattered by the still stronger forces of reason and of love, that the chariot of Jehovah may sweep forward on its resistless course.

---

One day while Mr. French, the sculptor, was working on the bust of Ralph Waldo Emerson, the venerable philosopher rose suddenly and, walking over to where the artist was working, looked long and earnestly at the bust and, in his inimicably droll way, said: "The trouble is, the more it resembles me the worse it looks." And when asked to give his opinion of the completed work, his reply was equally characteristic: "Well, that is the face I shave."—*Selected.*

## Thanksgiving.

Let us be glad this one dear day,
And hearty thanks for blessings give;
Oh! let us pause awhile and say—
How glad we are to work and live;
We have so many things of worth,
Sweet home, dear friends, and daily toil,
Sure after all 'tis goodly earth—
That our ingratitude would spoil!

The sky is blue, the sun shines bright;
And after rain or fall of snow,
Again returns the heavenly light,
And good from good again doth grow;
The harvest was in plenty strong,
And blessings crowded in our way,
So with a smile and happy song,
Let's meet and greet Thanksgiving Day!

WILLIAM BRUNTON.

# THE SUNDAY SCHOOL.

## The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,
*Lecturer of the Ethical Society of St. Louis.*

### VII.

### The Destruction of Sodom and Gomorrah.

I must turn aside a little now and tell you of something dreadful that happened in those early days. It is positively frightful, even to think of it, and it was connected with those two great cities which I have named to you, Sodom and Gomorrah.

You may have heard of the names of those two cities before, because for thousands of years they have been talked about, owing to what took place there; also because they stood for all that was thoroughly bad or wicked.

As you remember, the Lord had promised there should never be a flood again to drown the earth. But he did not mean by this that wickedness should not get punished, and sometimes in a most awful way. I shall have to own that, even after the Flood, and after what took place on the Plains of Shinar, where the people were trying to build their Tower of Babel, there was still a great deal of evil in the world. Noah had been a good man, and I suppose he had done his very best to bring up his boys in the right way. But those boys may not have been altogether good, and they may have done wrong now and then. And then, perhaps, when they grew up and had children of their own, these children did still more wrong.

And so it went on, and there was a great deal of bad conduct in the world. But of all the places in the world none were quite so bad, we are told, as Sodom and Gomorrah, down there not far away from where Lot had chosen his home on the Plain of Jordan. All of the wickedness I have described to you as having existed on the earth before the time of the Flood had come back again in those two cities. The people there were mean and selfish and bad in every possible way. It would seem as if there was nothing whatever of good left in Sodom and Gomorrah. Evidently the time had come when another punishment had to fall on some of the people in the world, in order to make them still remember that the human race was to stand for what was right and keep away from evil. At any rate, we are told that the Ruler of the World had decided that Sodom and Gomorrah should be destroyed.

But there was Abraham still living in his good old age not far away over in Canaan. And the Lord thought it well, therefore, that Abraham should be told of what was to happen; and so he sent three messengers of his to tell the old patriarch about it. And there sat Abraham in front of his tent in the heat of the day. The tent had been placed near some great, huge trees in the plains of Mamre. And as he sat there in the shade the messengers arrived. Of course, Abraham did not know that these men were messengers from the Great Ruler, and not like ordinary men. Thinking they were strangers, and wanting to be kind to them, he arose at once and stepped forward to meet them, saying: "Let a little water, I pray you, be fetched, and wash your feet and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that, ye shall pass on; forasmuch are ye come to me."

You see, the people in those days did not wear shoes as we do at the present time, but a kind of slipper or sandal, just covering the sole of the foot; and it was usual, therefore, for them to wash their feet in the same way that we nowadays wash our hands, and perhaps just as often. And they said to Abraham: "So do, as thou hast said."

He went in at once to his wife Sarah, in a great hurry, eager to show his hospitality to the three strangers, because he wanted to act in the same kindness of heart which he had always shown in past times. And he said quickly to Sarah, his wife: "Make ready at once three measures of fine meal, knead it and make cakes." Then he ran to the herd and brought a calf, tender and good, and gave it to a servant in order that it should be dressed. As soon as it was ready he took butter and milk and the food and set it before them, and he stood by them under the tree, and they did eat. Then, when they had taken their meal and rose up to go away, Abraham walked along with them for a while.

At last, somehow, it became known to him who they were—that they were really messengers from the Ruler of the World, and not just ordinary men. They had come especially to tell him about what was going to happen to Sodom and Gomorrah.

Then Abraham was very glad, indeed, that he had done his best to entertain these three guests, although he had done it not knowing they were messengers from the Lord. And this is why, as you know, sometimes we speak of "entertaining angels unawares," because that is what had been done by Abraham. In those days such "messengers" were spoken of as "angels."

They began to tell Abraham what was going to happen, talking about the awful wickedness of those two cities and how they must be destroyed. This made the old man very unhappy. He must have known about the wickedness going on there. But, you see, he had a tender heart; he still hoped they might do better. He did not like to think that all those people would have to suffer in that way. He had an idea that perhaps there were quite a number of good people in Sodom and Gomorrah, and it struck him as pretty hard that the good should perish with the bad. So Abraham turned to the messengers and said: "Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou consume and not spare the place for the fifty righteous that are therein? Far be it from thee to do after this manner, to slay the righteous with the wicked; shall not the Judge of all the earth do right?"

You see, Abraham knew now that he was really talking with the Great Ruler, and thought that if there were fifty people in all those great cities, those cities ought to be spared on their account. Then, too, I think down in his heart he wanted to try to save the other people, hoping that they would repent and become better by and by. He was pleading, therefore, with the Lord Over All, and trying to save those wicked people from the awful punishment that was coming upon them.

As the Lord heard him, he turned and said, speaking through the messengers, I suppose: "If I find in Sodom fifty righteous, then I will spare all the place for their sake." Then at first Abraham was very happy. He felt sure there must be at least fifty good people in that city. And he was about to turn back, when suddenly he grew a little anxious, and got to thinking

about the awful wickedness which he had been told was there. It came to his mind that, perchance, there were not fifty, but a few less? Then, of course, the whole city might be destroyed, the good along with the evil. The thought of that was too much for him, and so he spoke once more, saying: "Behold, now I have taken it upon me to speak unto the Lord; and I am but dust and ashes" . . . Abraham was a very modest man, as I have told you all along. He had never been proud or much given to talking about himself, or to showing how important a person he was; and so he goes on to say: "Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for the lack of five?" Abraham felt that the Ruler of the World would be merciful, and take pity on the forty-five, and he expected the answer which came: "I will not destroy it if I find therein forty-and-five." This must have satisfied Abraham, and we can see him turning around to go back to his tent, while the messengers walked toward Sodom and Gomorrah.

But he had not gone far when it struck him that forty-five were many people, and the wickedness of those cities came to him again. He turned quickly and ran after the messengers, and said: "Peradventure there shall be forty found there?" and the messengers smiled as they said: "We will not do it for the forty's sake."

By this time Abraham thought he might as well go on and plead some more, instead of going back home. Even forty, he thought, would make a good many people in a city so bad as that; and he grew more and more doubtful whether forty good people could be found in Sodom and Gomorrah. And so he says humbly: "Oh, let not the Lord be angry, and I will speak. Peradventure there shall be thirty found there?" Again the messengers smiled as they said: "We will not do it if we find thirty there." It would almost seem as if Abraham would stop now, he had been so modest in his pleading; but his heart was sore, thinking of the awful doom to fall upon those cities. He could not get over the terrible punishment which would strike them; and so he makes bold to plead further, and he says: "Behold, now I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there?" and the messengers answered: "It shall not be destroyed even for the twenty's sake." But Abraham would not desist. He was going to get all he could now for the poor cities, and so he said once more: "Oh, let not the Lord be angry: peradventure ten shall be found there?" And the reply came: "I will not destroy it for the ten's sake."

This was all that Abraham could ask. Down in his heart he felt pretty sure that in such two great cities there must be ten good people. Then, too, I fancy it came over him that if there were not at least ten good people in all that multitude, the punishment would be deserved. He gave up any further pleading, therefore, and returned to his tent, and the messengers went on their way to the two cities of Sodom and Gomorrah.

Now, you remember, as I have said, that Lot and all his family and tribe and his herdsmen were living near those cities on the Plain of Jordan, and he also had a dwelling place in one of those cities; and when the messengers arrived there they knew perfectly well that there were no good people left there at all save just this one man Lot and his wife. They had known this even when they had answered the pleadings of Abraham, I suppose.

The messengers sought out Lot in his home there in the city and said to him: "Hast thou here any besides? Sons-in-law, and thy sons and daughters, and whatsoever thou hast in the city, bring them out of this place. The Lord hath sent us to destroy it." Then Lot felt most unhappy. He remembered what had happened before, when the kings had come and captured those two cities and carried him off with his flocks and herds. And it seemed to him now that he was getting much the worst of it for having chosen the Plain of Jordan. Once more it looked to him as though he were going to be punished for having been so quick in taking his own choice. But there was no help. It was too late to repent. I suppose he said to himself: "I wish I had not done it; I wish I had not chosen the Plain of Jordan."

But he went and spoke to his sons-in-law and their wives, and said to them these awful words: "Up; get you out of this place, for the Lord will destroy the city." I fear the sons-in-law had staid too long in the cities of Sodom and Gomorrah. Lot himself still was a man of good character and knew how to obey; but those sons had fallen into the bad ways of the people there. They, too, I suppose, had been wicked; and so when they heard his words they smiled as if their father were mocking them. Not one of those sons would go. It was very evident that there were not ten righteous men living in Sodom and Gomorrah.

The messengers said to Lot: "Arise: take thy wife and thy two daughters, which are here, lest thou be consumed in the punishment of the city." And as Lot heard the words he started to go. Then he stopped, for he hated to leave everything behind him. He was not so quick to obey as Abraham. And yet, because he had really done no wrong and had always been a good man, the Great Ruler was determined to save him and his two daughters and his wife. And so the messengers caught hold of him by the shoulders and took the hands of his wife and two daughters and led them forth. They yielded and followed for a time submissively, until they were safely out of the city. The messengers went with them a short distance to make sure that they would not turn back and so lose their lives.

One cannot help thinking how differently Abraham would have acted; how promptly he would have obeyed those messengers. There would not have been any need for them to go out with him lest he should turn back. But they were very anxious to save Lot and his wife and two daughters, and so they went with them as far as the Lord would permit them to go. And the messengers said to Lot: "Escape now for thy life; look not behind thee; neither stay thou in all the plain. Escape to the mountains lest thou be consumed."

Now, what do you suppose Lot did? Start right off at once obediently to what the messengers had said? No; Lot was rather a timid man, not bold and prompt like Abraham. He was good at heart and always meant to do right; and, as a rule, with some exceptions, was a good man. And so the Ruler of the World did not want to punish him as he was going to punish the other people in those cities. But, as we see, there was something weak in the character of Lot, which had been there all along. And we are rather glad for this reason that he was not to be the founder of a great family like Abraham. Lot, instead of moving on at once to the mountain, began to plead with the messengers, asking that he might be spared from doing this; and this is what he said to them: "Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; if I escape to the mountains, evil will overcome me and I shall die; there is another city not far away: may I not go to it? Oh, let me escape thither and my soul shall live." And the Lord took pity on Lot, seeing the weaker side of his character, and said to him: "I have accepted thee concerning this thing also, that I will not overthrow this city of which thou hast spoken. Haste thee; escape thither, for I cannot do anything till thou be come thither."

And so Lot fled away with his wife and two daughters to this other city, which was called Zoar. Then came the awful event which had been promised as a punishment upon Sodom and Gomorrah.

It began to rain. The rain this time was not like that at the time of the Flood. It was not cold water falling upon the earth, drowning it little by little. Rather, it was hot fire from the heavens—brimstone and fire coming down steadily upon Sodom and Gomorrah from the skies. And it went on raining brimstone and fire hour after hour, until the two whole cities were covered with it, and all the people in them were destroyed, and the houses and palaces and homes and market places were burned down, and everything was covered with the fire and brimstone. Nothing was left—not even a sign,—so that no one would ever know that any cities had ever been there.

But I am sorry to say that something sad happened to the family of Lot during this awful calamity. One cannot help feeling that some sort of punishment would be visited on them for their hesitation in not being ready at once to obey.

It seems, as we are told, that Lot's wife, as they went along, got to thinking more and more about their home in one of those cities, and how much they were giving up by leaving it; and then I fancy she might have thought that, perhaps, after all, the awful destruction would not come and that they were foolish for being so afraid. How did she know that wickedness gets punished in this way? Had not those cities gone on for a long time, and the people did just as they pleased and nothing bad had happened to them? And, as she got to thinking in this way, she began to linger behind.

The others were moving very fast, walking or running, to escape to the city of Zoar, and they did not notice that she was not with them until it was too late. She had turned around and looked back, then stood still, hesitating whether to return, or to run on again with the others. And as she stood there, the rain of fire and brimstone came down upon her, covering her all over, so that her body looked just like a pillar of salt. Nowadays, therefore, you will often hear how Lot's wife was turned into a pillar of salt.

When Lot and his daughters escaped to the city of Zoar, they found, to their sorrow, that the wife and mother was not there with them. It was too late for them to do anything. Nothing was to be done, for they knew she must have perished.

And all the while there was Abraham over in his tent, waiting to see what would happen, hoping that his plea had saved the cities of Sodom and Gomorrah. It is said that early in the morning of the next day he arose and looked out far away to where those cities had been; and you know what he saw. As we are told: "Lo, the smoke of the land went up as the smoke of a furnace."

And that was the end of those two wicked cities of Sodom and Gomorrah.

To THE TEACHER: Make this a theme suggestive of the awfulness of wickedness as such and how of itself it deserves punishment. Stir a feeling of horror in regard to it, as if somehow and sometime it *must* meet with punishment. In a vague way, hint at this as a law of history, or of the very nature of things—although not saying it in precisely these terms or trying to explain the process. Touch again upon the troubles of Lot. Make a good deal of the terible mistake of Lot's wife in not doing *exactly* what was commanded. Point out the danger of wanting to do what is right and what is wrong at the same time, or of not being obedient *at heart*. Dwell upon the beautiful picture of hospitality in the beginning of the story. Make much of the pleading of Abram, because of the way it has gone into the common speech of the world. Show pictures of the Dead Sea, as the supposed site of Sodom and Gomorrah. Put on the blackboard the terms or expressions: "Look not behind thee" and "Entertaining angels unawares."

MEMORY VERSES.—*Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou consume and not spare the place for the fifty righteous that are therein? Far be it from thee to do after this manner, to consume the righteous with the wicked. Shall not the Judge of all the earth do right?*

## THE HOME.

### Helps to High Living.

SUN.—One thing God has put in our power is the happiness of those about us.
MON.—There is no debtor in the world so honorable, so superbly honorable, as love.
TUES.—To be trusted is to be saved.
WED.—Character grows in the stream of the world's life.
THURS.—Take into your labor that simple charm of love and your lifework must succeed.
FRI.—God has planned the world to incite men to intellectual activity.
SAT.—Keep religion in its place and it will take you straight through life and straight to your Father in heaven when life is over. —*Henry Drummond.*

### Our Thanks.

I thank thee, Father in the sky,
For this dear home so warm and bright.
I thank thee for sunny day,
And for the sleepy, starry night.

I thank thee for my father's arms,
So big and strong to hold me near.
I thank thee for my mother's face;
I thank thee for my friends so dear.

I thank thee for the little birds
That eat my crumbs upon the sill;
I thank thee for the pretty snow
That's coming down so soft and still.

O, Father, up there in the sky,
Hear me on this Thanksgiving Day.
And please read in my little heart
The "thank yous" I forgot to say. —*Selected.*

### The Line Fence.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been "lawed over" for years. Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett: "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot, at least, at the other end."

"Well," replied Hackett, "you go ahead, just as quick as you can, and set your fence over. At the end where you say that I encroach on your two feet set the fence on my land four feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"'Squire," said he, "that fence ain't going to be moved an inch. I don't want the land; there wasn't nothing in the fight anyway but the principle of the thing."—*Christian Observer.*

# UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.



**EDITORS.**

JENKIN LLOYD JONES.
WILLIAM KENT.

**ASSISTANT EDITORS.**

EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

**EDITORIAL CONTRIBUTORS.**

| | | |
|---|---|---|
| Hiram W. Thomas. | Jane Addams. | John W. Chadwick. |
| Caroline Bartlett Crane. | Emil G. Hirsch. | E. P. Powell. |
| Oscar L. Triggs. | R. A. White. | Joseph Stoltz. |
| John Faville. | Frederick Starr. | Granville Ross Pike. |
| Henry M. Simmons. | Frederick E. Dewhurst | Joseph H. Crooker. |


# THE FIELD.

*"The World is my Country; to do good is my Religion."*

## November Poem.

November woods are bare and still,
  November days are clear and bright.
Each noon burns up the morning's chill,
  The morning's snow is gone by night.
  Each day my steps grow slow, grow light,
As through the woods I reverent creep,
Watching all things lie "down to sleep."

I never knew before what beds,
  Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads;
  I never knew before how much
  Of human sound there is in such
Low tones as through the forest sweep
When all wild things lie "down to sleep."

Each day I find new coverlids
  Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
  Her ferns kneel down, full in my sight;
  I hear their chorus of "good night,"
And half I smile and half I weep,
Listening while all lie "down to sleep."

November days are bare and still,
  November days are bright and good;
Life's noon burns up life's morning chill,
  Life's night rests feet which long have stood.
  Some warm soft bed in field or wood,
The mother will not fail to keep,
Where we can "lay us down to sleep."

—*Helen H. Jackson.*

## Unitarian Notes.

*Ord, Neb.*—Rev. Enoch Powell arrived here early in the summer and as the result of his work new interest has been infused into the Unitarian society here. An attractive and convenient church building has been erected. The dedication service was held on the evening of Nov. 7, Mr. Southworth, the western secretary, preaching the sermon, Mr. Marsh, of Lincoln, making the offer of prayer and extending the fellowship of the churches of the Missouri valley to the new society at Ord. A large congregation was present at the dedication service and the church was filled again on the following evening to listen to an address by Mrs. Mary B. Davis, of the National Alliance.

In this city of 1,800 people there is no public library, and as usual the Unitarians are taking the initiative. A room on the first floor has been set aside for this purpose, and Mrs. Davis has taken upon herself the responsibility of providing the books. Donations from Omaha, Denver, Colorado Springs, Kansas City and Chicago have already been promised through her efforts.

*Wichita, Kas.*—A reception was given in this city on the evening of Nov. 19 to Mrs. Davis and Mr. Southworth, which was largely attended by representative people of the city. Mrs. Davis spoke of the work of the Alliance and Mr. Southworth of the Unitarian field in the west. Mr. Vail has done in the last few months a remarkable work here. Plans for the church building are already in hand and the work of the new church will soon begin.

*Pueblo, Colo.*—This vigorous young society is a monument to the courage and optimism of Rev. A. A. Hoskin, a recent accession to the ranks of the Unitarian ministry. The people believe the time has come to erect a church building, and a considerable sum has already been subscribed. Mr. Southworth occupied the pulpit Nov. 17, and in the evening a platform meeting was held with addresses by Mr. Hoskin and Mr. Southworth and Mrs. Davis to stimulate interest in the building project. The canvass for subscriptions will be vigorously pushed.

*Mattoon, Ill.*—Rev. L. H. Stoughton, recently of the Congregational ministry, has entered the Unitarian fellowship and accepted a call to the Unitarian society here. F. C. S.

## Cambrian Song Romances.

The above is the title of an instructive and entertaining evening to be given at All Souls' Church December 12 by Prof. William ApMadoc, and assisted by Miss Kathryn Williams, accompanist; Miss Aura E. Shoupe, soprano, and Miss Emma Osgood, a talented young harpist, pupil of Madame Clara Murray.

Some of our readers remember with pleasure the triple Keltic evening of nine years ago, given by All Souls Church, which proved to be a revelation and an inspiration not to be easily forgotten. During last summer Prof. ApMadoc gave the "Song-Romances" in Denver, Leadville and Victor, Col., and at Ogden and Salt Lake City, Utah, with great success, and with press comments that are worth quoting a sentence or two from:

*The Desert News.*—A brilliant audience met in the Assembly Hall, attracted by the fame of Prof. Wm. ApMadoc, of Chicago, both as a vocalist and a lecturer. It was a large gathering of musical people. They listened with rapt attention to the delightful dissertation on the beauty of the melodies that were brought into life on the strings of the Welsh triple harp. In the songs which he sang by way of illustration of his intensely interesting subject he brought forth every note with sweet expression and distinct articulation, so as to convey accurately the exquisite music and the appropriate words composed thereo.

*Salt Lake City Tribune.*—Prof. ApMadoc has a fine voice for platform talk as well as interpreting his songs. He carried his hearers along the history of Welsh music from before the time of Christ up to the more recent centuries, and had a song for each. He told a story and gave the story in song for the first, second, fifth, sixth, ninth, tenth, twelfth, thirteenth and sixteenth centuries and showed at a glance how Wales was full of melody before other nations understood what music was.

Miss Osgood will play two of these beautiful melodies. Miss Shoupe will sing two and Mr. ApMadoc will give the stories and sing twelve or fourteen—two or three to Welsh words.

Many of our readers would enjoy such a Kambro-Keltic study. Admission tickets, 25 cents.


# A NEW CATECHISM

By M. M. MANGASARIAN

Lecturer of Independent Religious Society of Chicago

"The old Catechisms which were imposed upon us in our youth—when our intelligence could not defend itself against them—no longer command our respect. They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead. A new Catechism to express the thoughts of men and women and children living in these new times is needed. This is a modest effort in that direction."—Preface.

Paper, 50 Cents Cloth, 75 Cents

Copies may be ordered from

THE UNITY PUBLISHING COMPANY,

3939 Langley Avenue, Chicago

Published for the Independent Religious Society of Chicago, by The Open Court Publishing Company, Chicago.

## Foreign Notes.

*The Old Catholics in Switzerland.*—The twenty-seventh convocation of the National Swiss Synod of the Catholic-Christian Church in Berne last September was also the occasion of the celebration of the twenty-fifth anniversary of the elevation of Bishop Herzog, of that church, to the Episcopal dignity. Special church services were held, consisting of a mass, the music of which had been composed especially for the occasion, and at which Bishop Herzog himself was the celebrant. At the formal opening of the synod, which followed these services, the congratulations of the assembly were tendered to the Bishop by Vice-President Fischer, the president being kept away by illness. Prof. Michand added his word of felicitation in behalf of the Catholic Theological Faculty of Berne and the *Revue internationale de theologie*, after which the usual reports and business routine followed.

To the business session succeeded a banquet, for which two hundred covers were laid in the Museum. Bishop Herzog, responding to the toast, "Our Country and Our Bishop," dwelt on the union between the Catholic-Christian Church and the Democracy, paying homage to the veterans in this Catholic movement and making a strong appeal to the young. The felicitations of the government were presented by the president of the Executive Council of Berne, while a member of the clergy presented the thanks of the church to the cantonal and communal authorities of Berne for their good-will. On behalf of the parishes a such of 18,600 francs was presented to the Bishop for church uses, while the clergy offered him a golden chalice with a fine address. There were other gifts, including a silver tray and inkstand from the parish council of Berne, a photograph of the parish church at Rheinfelder, where the Bishop was consecrated, etc. More than a hundred telegrams were received from old Catholic parishes of Switzerland, Germany, Holland and Russia, while the Protestant Theological Faculty of Berne and the Protestant Synod of the Canton sent letters of felicitation.

Early in October the people of Geneva once more had the pleasure of listening to the venerable Father Hyacinthe, who spoke from the pulpit of Notre Dame at the close of a service celebrated by three priests of the National, or Old, Catholic Church. The venerable preacher took as his text those words of the CXXXIIId Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity." After recalling briefly and with emotion personal memories and the principal phases of the Catholic reform movement in which he took part in Geneva as one of the earliest workers and advocates, he set forth as many times before the spirit and tendency of this movement. "The Catholic reform seeks to be, or to promote, a work of reconciliation between the two great churches, Protestant and Catholic, but it should not stop there. Beyond this reconciliation among Christians it should seek to establish a still higher unity among all monotheists—Jews, Mussulmans, Spiritualists—who, though they may not believe equally in Jesus Christ, do have nevertheless a faith in God the Father. Still beyond this it should promote harmony among all those who, in whatever camp of humanity, fetichist, positivist or ethical culturist, seek consciously or unconsciously the true and living God; even those who have not found because they know not where to seek him."

Mr. Loyson has just returned from the east, where among all confessions, churches and sects he set forth this program of Catholic reform, finding everywhere great sympathy for the cause of closer religious fellowship which he represents. It is on the basis of brotherly love that the Catholic reformers seek to unite with men of every rite and dogma. May the altars and pulpits of the National Catholic Church be representative of that faith in the unknown God preached by Paul to the Athenians.

It is significant that such full reports of these Old-Catholic events and utterances are found in *La Semaine Religieuse* of Geneva, an organ of evangelical protestantism. M. E. H.

**Published by The Abbey Press**

# The Why of Poverty

**A POWERFUL BOOK** By G. H. HUBBARD.

THE social problem is largely the problem of poverty. This is one of the serious ills that beset life even in the best of modern circumstances, and clamors loudly for cure. All will agree that the secret of cure lies first of all in the discovery of cause. A false diagnosis almost certainly leads to false treatment. This book is a diagnosis. In it the writer confines himself strictly to a study of the causes of poverty, believing that if these can be clearly and forcibly revealed the poor have in them the key to their own emancipation. To him who honestly wishes to cure the evil one fact is worth more than uncounted fancies and theories. The medicine may not always be sweet to the taste, but it is wholesome and health-giving.

**CLOTH, 12mo, ONE DOLLAR**

May be ordered through any bookseller or will be sent, post-paid, for the price, by The Abbey Press, Publishers, of One Hundred and Fourteen Fifth Avenue, New York, London, Montreal, and elsewhere, who always issue interesting works.

**Published by The Abbey Press**

## Books Received.

SWEDENBORG PUBLISHING ASSOCIATION, GERMANTOWN, PA.
*Leaves from a Life Book of Today*, by Jane Dearborn Mills.

THE OPEN COURT PUBLISHING CO., CHICAGO.
*A New Collection*, by M. M. Mangasarian.

PHILIP GREEN PUBLISHERS, 5 ESSEX STREET, STRAND.
*The Christology of the New Testament.* Five Expository Discourses by Robert B. Drummond, B. A.

JAMES H. WEST COMPANY, 79 MILK STREET, BOSTON.
*Common People.* By Frank Oliver Hall. $1.00.
*The Ideal: Its Realization.* Lucy C. McGee.

G. P. PUTNAM'S SONS, NEW YORK.
*American Men of Energy: Israel Putnam.* By William Farrand Livingston. $1.50.

THE MACMILLAN COMPANY, 66 FIFTH AVENUE, NEW YORK.
*The Control of Trusts.* By John Bates Clark. 60 cents.

HOUGHTON, MIFFLIN & CO., 4 PARK ROW, BOSTON.
*The Foundations of American Foreign Policy with a Working Bibliography.* By Albert Bushnell Hart. $1.50.
*George Washington.* By Norman Hapgood. $2.00.
*Monuments of the Early Church.* By Walter Lowrie, M. A. $1.75.

HOUGHTON, NUFFLIN & CO., 4 PARK ROW, BOSTON.
*Marlowe*, A Drama in Five Acts. By Josephine Preston Peabody. $1.10.

MCCLURE PHILLIPS, NEW YORK.
*Lincoln and Other Poems.* By Edwin Markham.

## TO AUTHORS SEEKING A PUBLISHER.

Manuscripts in all branches of Literature suitable for publication in book form are required by an established house; liberal terms; no charge for examination; prompt attention and honorable treatment. BOOKS, 141 Herald, 23d Street, New York.

*Daily and Personally Conducted*

*Excursions to California and Oregon*

SPECIAL attention given to organizing family parties. Lowest rates; no change of cars; finest scenery; shortest time on the road. Address

S. A. HUTCHISON, *Manager*,
212 Clark Street,
Chicago, Ill.

BULLETIN
MONON TRAINS
*On Time*
MONON ROUTE
AND
C. H. & D. Rwy.
THE DIRECT LINE BETWEEN
CHICAGO,
INDIANAPOLIS,
AND
CINCINNATI.
4 Trains daily
CITY OFFICE 232 CLARK ST.,
CHICAGO.

50 YEARS' EXPERIENCE
PATENTS
TRADE MARKS
DESIGNS
COPYRIGHTS &c.
Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.
Patents taken through Munn & Co. receive *special notice*, without charge, in the
Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

MICHIGAN CENTRAL
*The Niagara Falls Route.*
*Pan-American Special*
A Magnificent New Train.
Lv. CHICAGO 6.00 p. m., daily.
Ar. BUFFALO 7.45 a. m.
Send 4c. postage for "Pan-American Souvenir" and other beautifully illustrated publications.
O. W. Ruggles, Gen'l Pass'r & Tkt. Agt., Chicago.

*FAST TRAINS*
*Chicago & North-Western Ry.*

*The Overland Limited*
*California in 3 days*
*The Colorado Special*
*One night to Denver*
*3 days to San Francisco*
*The Chicago-Portland Special*
*Oregon and Washington in 3 days*
*The North-Western Limited*
*Electric Lighted—Chicago, St. Paul and Minneapolis*
*Duluth and St. Paul Fast Mail*
*Fast train to head of lakes*
*The Peninsula Express*
*Fast time to Marquette and Copper Country*

NO change of cars. Everything in connection with its service is modern and progressive.
TICKET OFFICES
212 Clark St. and Wells St. Station.

To California
Through Colorado

A comfortable, interesting and inexpensive way of going to the Pacific Coast is to join a Burlington Route Personally Conducted Party. One leaves Chicago and St. Louis every week for Los Angeles, over the route outlined above, by way of Denver, Colorado Springs and Salt Lake City. All the magnificent Colorado mountain scenery is passed by daylight.

We reserve sleeping-car berths, and will be glad to send you illustrated books about Colorado and California (6 cents each) and folders with maps, time tables and a description of the journey, without cost. Kindly write for particulars.

P. S. EUSTIS, Gen'l Pass'r Agent C. B. & Q. R. R. Chicago, Ill.

THE "ALTON'S" ENGINEER
IF YOU WISH TO HAVE A NICE HALF-TONE ENGRAVING, 4½x3 INCHES, OF THE ABOVE PICTURE, SEND FOUR CENTS IN STAMPS TO
GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY, CHICAGO, ILL.

OMAHA
SIOUX CITY
THE ST. PAUL ROAD
Chicago, Milwaukee & St. Paul Ry.
SHORT LINE
ELECTRIC-LIGHTED TRAINS
ACROSS THE CONTINENT.
Ticket Office, 95 Adams Street.

CHICAGO,
MILWAUKEE & ST. PAUL
RAILWAY.
ELECTRIC LIGHTED TRAINS BETWEEN
Chicago,
Des Moines,
Sioux City,
Omaha.
Chicago,
Milwaukee,
St. Paul,
Minneapolis,
EVERY DAY IN THE WEEK.
City Ticket Office: 95 Adams Street.
Union Passenger Station
Madison, Adams and Canal Streets
Chicago.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY." IF YOU USE
SAPOLIO